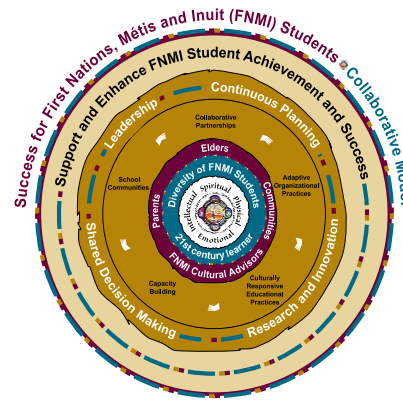


Impacts of Residential Schools, First Nations, Metis, and Inuit

“The loss of cultural heritage and family connections is the direct result of residential schools. The affect continues to impact on today’s generation” Anonymous Blackfoot community member.



Workshop Facilitator Guide

This workshop facilitator guide provides content and process for **Impacts of Residential Schools**

The content in this workshop has to provide participants with experiences of FNMI people in Alberta. It is through the telling of stories on the residential school experience that implications of intergenerational trauma will be understood.

The goals of the workshop are to support:

1. An understanding of the history of Indigenous Peoples so that educators can - relate to FNMI children;
2. An understanding of the influences of missionary religious institutions on FNMI peoples;
3. An understanding that policies and Acts passed by the governments impacting FNMI peoples and their way of life; and
4. An understanding of the intergenerational impacts of Residential Schools and Reconciliation processes.

This professional development package was produced under the leadership of the Edmonton Regional Learning Consortium (ERLC) and Learning Network (LN), on behalf of ARPDC and Alberta Education (FNMI Services Branch). Content expertise was contracted.

Acknowledgements

Professional Development Materials Support by the Alberta Regional PD Consortia (ARPDC) intended to:

The content in this workshop is intended to provide participants with experiences of FNMI people in Alberta. It is through the telling of stories on the residential school experience that implications of intergenerational trauma will be understood.

In addition this workshop can be aligned with the following programs of study.

- Aboriginal Studies Theme IV: Schooling and Cultural Change # 4
<http://www.education.alberta.ca/media/654004/abor102030.pdf>
- Social Studies 10-1 & 10-2 Related Issue 2 GO Student will assess the impacts of historical globalization on Indigenous peoples.
http://www.education.alberta.ca/media/773701/soc10_1.pdf

For further information about these workshop materials, contact Alberta Education, FNMI Services Branch at 780.415.9300 or Edmonton Regional Learning Consortium at 780-444-2497 or email info@erlc.ca or Learning Network at <http://www.learning-network.org/contact>

Introduction

The **Workshop Facilitator Resource** for Residential Schools is organized into three sections:

1. Before the Workshop
2. Workshop Goals and Overview Chart
3. [PowerPoint slides](#) with facilitator notes and suggested activities.

A variety of strategies can be selected to create workshops that facilitate different time requirements and needs. The Overview Chart that follows provides a description of each strategy, the time suggested for each and the workshop goals the strategy aligns with. The suggested times are estimates only. **Adapt and adopt the workshop materials - activities, discussion questions, video clips, handouts and slides - to best meet the needs and interests of those with whom you are working.**

This workshop facilitator guide provides a number of discussion starters and activities. The discussion starters and activities are designed to be implemented according to your purpose, and may be delivered in a number of different workshop settings. The discussion starters and activities can be combined within a variety of time formats: from a couple of hours to full days, depending on the audience and needs.

Before the Workshop

Questions to ask before preparing for the workshop:

Use this as a reference to prepare for the learning opportunity:

1. Who is the audience?

This is a very delicate subject both for people who experienced the effects of residential school and for those involved in education. As a workshop facilitator you will need to be prepared to address different reactions;

- some people believe that this is in the past and we should move on
- some people may experience Post Traumatic

Stress Disorder

- some may walk out
2. Are there contextual outcomes (purposes) for the workshop you should be aware of?
 - What will be seen, heard or felt by the end of the presentation?
 3. What's most important?
 - Of all the possible outcomes, which are most critical? What types of outcomes are most desired – knowledge, skills or attitudes?
 4. What resources will you have to work with?
 - How much time is available? What needs to be communicated to whom prior to the event? What background knowledge do participants have about this topic? What are their levels of expertise?
 5. What other First Nations, Metis and Inuit related workshops and/or professional learning have the group been involved with?

Logistics considerations:

1. Follow proper protocol to seek out (male/female) Elders/presenters from the local community to assist you in the delivery of the workshop. They will also need to be prepared to address participants' reaction with the topic. The role of the Elder(s) may include beginning and ending the session with prayer, providing advice and guidance, and sharing traditional knowledge and wisdom throughout the session.
 - When selecting an Elder make sure that the Elder is comfortable with the topic, and the reactions of those in the room.
2. How much time will you have?
 - Could any surprises affect the amount of actual presentation time? How long will you have for lunch and for breaks? Who will provide the refreshments?

3. What physical set-up is required?

- Name tags, table tents, room arrangements, snack arrangements, audiovisual equipment, internet/wifi connection and instructional materials.

4. What travel and transportation details should we check?

- How do I get to the site and how long will it take me to get there? Can I get in the room 45 minutes before the event?

Facilitators must work closely with the school/community contact person to develop a workshop plan to suit the needs of the participants. There are more activities than time available, most likely, so facilitators may wish to pick and choose between them to meet the particular needs of each group

Workshop material

- Participant handouts/booklets if applicable (digital/downloadable if applicable)
- [PowerPoint slides](#)
- Screen
- Chart Paper
- Sticky Notes or index cards
- Felt Pens
- Highlighters
- Tape
- Data Projector with laptop or desktop computer connected and hard-wired internet connection
- Name tags/table tents

On-site requirements

- Choose a comfortable setting with tables and chairs that are arranged for dialogue and discussion rather than a room that is set up "lecture style".
- If you have asked participants to bring their laptops, ensure that a robust wifi connection is available.
- Ensure that guest presenters/ Elders are well looked after and that they have a place in the room to set up anything they might need.

Workshop Goals and Outline

- This workshop facilitator guide contains a variety of learning opportunities and is intended to be adapted based on participant and community needs.
- There are more activities than can be done in one session; the facilitator should choose activities/processes based on participants’ experience, time available and specifically expressed needs.

The **goals of the workshop** are to support:

1. An understanding of the history of Indigenous Peoples so that educators can - relate to FNMI children;
2. An understanding of the influences of missionary religious institutions on FNMI peoples;
3. An understanding that policies and Acts passed by the governments impacting FNMI peoples and their way of life; and
4. An understanding of the intergenerational impacts of Residential Schools and Reconciliation processes.

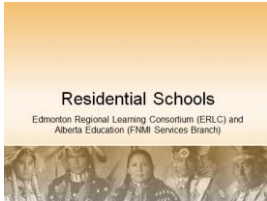
Workshop Overview Chart

Activity	Suggested Time	Goal Addressed
Introduction Welcome/Introductions/Goals – Talking Circle	30 minutes	
Opener Change activity	15 minutes	1
The Context PowerPoint –Treaty perspective Blanket Activity	2 hours	1,2,3
Break after Blanket Activity	15 minutes	
Ahas/Affirmations/Applications Group discussion and report back	30 minutes	4
Conclusion/Assessment Reflection Circle important to honor everyone’s feeling and thoughts Evaluations & Closing	1 hour	2,3,4

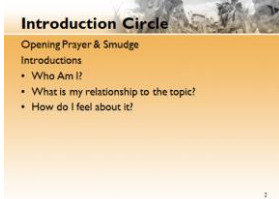
Facilitator's Notes

Suggested Time:
30 Minutes

Materials:
Follow protocols of
Elder
***Impacts of Residential
Schools, First Nations,
Metis and Inuit***



Talking Circle



A. Introduction

Welcome/local protocol Re: Elder's Invocation

Participants begin with local Elder's invocation. Factor 15 minutes for this experience.

Slide 1 Title Slide **Residential Schools**

Slide 2 Introduction/

Talking Circle

Participants will introduce themselves answering the questions:

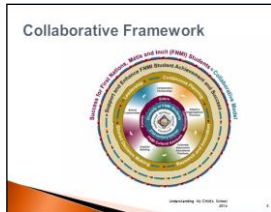
Who am I? Participants can respond with information that they wish to share.

What is my relationship to the topic? This will provide facilitator with a sense of what participants know about Residential Schools.

How do I feel about it? Invites participants out of their thoughts/ heads and into their heart/feeling processes.

The facilitator models the expectations by beginning the talking circle. Please note that talking circles take time as each person shares and be prepared to listen.

Collaborative Framework



Slide 3

Collaborative Framework

The Ministry has used processes such as the integration of FNMI cultural knowledge/perspectives to close the educational achievement gap. Alberta Education develops and implements policies to meet the education needs of First Nations, Métis and Inuit (FNMI) Albertans

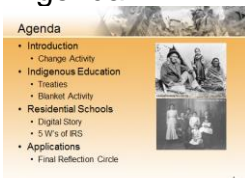
<http://education.alberta.ca/teachers/fnmi/policies.aspx> The First Nations, Metis and Inuit Policy Framework 2002 has identified goals and strategies for increasing First Nations, Metis and Inuit student success

1. The Companion Resource (page 7)

<http://education.alberta.ca/media/6862538/collaborative%20frameworks%20-%20building%20relationships%20ver.%201.pdf> identify the need for a shift in teachers' understanding of FNMI history, culture and colonial legacy“ Regardless of whether...

2. Leadership, in particular school principals have to lay the foundation for integrating a deeper understanding of FNMI issues. Schools have to increase positive and respectful partnerships and relationships between FNMI students, parents and communities to include the history of colonialism and expand on the loss of identity, language, parental skills etc. Link to vignette<http://education.alberta.ca/admin/fnmi/collaborativeframework/themes/culturally-responsive.aspx> titled Research and Evidence: Impacts of Residential Schooling
3. Alberta School Board Resourcehttps://www.asba.ab.ca/files/pdf/Inuit_success_report.pdf see schools integrating FNMI perspectives and experiences as indicators of student success

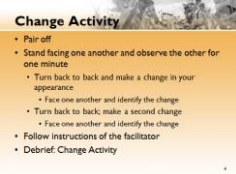
Agenda



Agenda – review the agenda.

1. Indicate that a health break will occur after the Blanket Activity. The Blanket Activity was developed by Kairos as a method of educating the general public who are generally very unaware of historical legislation and policies designed to assimilate FNMI in Canada.
2. Ask participants what they think of the two pictures presented on the slide and what does it reflect. You are looking for the word, 'change' but listen for other insightful responses. The short reflection is meant to prepare for the

Opener Change Activity



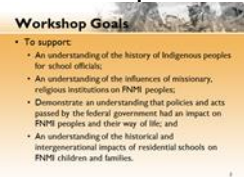
Facilitator's Notes

Suggested Time:
15 Minutes

Materials:

1. Flip chart paper
2. Felt pens

Workshop Goals



next interactive change activity.

Opener Change Activating Strategy:

The purpose of this activity is to engage participants' thoughts and feelings about what change does to people.

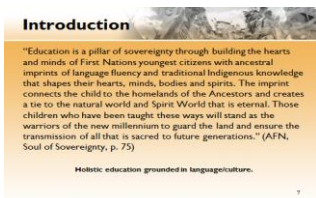
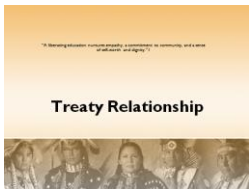
Debrief the Change Activity at its conclusion. Ask participants the following questions as you (or ask for a volunteer) capture main ideas on a flip chart page:

1. What did you think of that experience of change?
 - a. How did you feel after the first request to change?
 - b. How did you feel after the second request to change?
 - c. How about the third request?
2. What thoughts or feelings best describe how you handle change in your life?
3. Consider how change makes you feel as we go through the presentation on RS. Think about how change may impact RS survivors and their descendants.

Workshop Goals:

1. Review the goals as facilitator explains that RS was a part of Canada's history. Educators need to understand that parents and community members may carry memories of cultural tragedies/setbacks as a result of residential schooling. This history describes the failing of residential schools and policies that were expected to serve as catalysts of integration and assimilation. The formal education had been suppressive, substandard, and is the result of limiting opportunities for FNMI to compete in Canadian society. These impacts have recently come into the forefront as a result of the Royal Commission on Aboriginal Peoples (RCAP) concluded in 1996.
2. Changing the structure of FNMI education will result in FNMI assuming a significant place in history and society. During the RCAP review, team members went across Canada talking to FNMI peoples and heard RS survivors' stories. This was a first time that survivors shared their stories publicly resulting in responses to address this untold history such as the creation of the Aboriginal Healing Foundation in 1998, see

Facilitator's Notes
Suggested Time:
40-60 minutes



<http://www.ahf.ca/faqs> for more information.

3. Also alert participants that they may find the contents of this workshop alarming. If they experience unpleasant feelings or thoughts, ask that they let the facilitator(s) know. Participant emotional and mental wellbeing must be taken into consideration. The Elder present may be willing to offer support.

Slide 7

Treaty Relationships between Indigenous Peoples and the British Crown

8 Introduction

1. This section includes the historical relationship between Indigenous peoples and the British Crown on behalf of her subjects. The territories identified in Treaties 6, 7, and 8 allowed for Alberta to become a province in the Dominion of Canada in 1905. Treaties 6 (1876), 7 (1877), 8 (1899) included provisions/ promises in exchange for the use of lands.
2. This section provides background contextual information on the Indigenous inherent right to education and the federal government's provision of education to FNMI peoples as per legislation and policies.
3. The quote is from a report to the UN on the Implementation of section 14 of the United Nations Declaration on the Rights of Indigenous Peoples.

Jurisdiction to Make Treaty

- Indians exercised exclusive jurisdiction in their territories
 - Made Treaties with the British Crown
 - Nation to Nation relationship
- Life long education is inclusive of early childhood, K-12, post-secondary, technical/trades programming

Slide 9 Jurisdiction to Make Treaty

Indigenous peoples were identified as possessing land title and rights as per the Royal Proclamation (RP) issued by King George the third in 1763 to his subjects in the colonies. The RP identified that to settle on territories belonging to Indigenous Nations, treaties were to be made.

1. Indigenous Peoples believe that education is life-long and the interpretation of the Treaty provision includes all types and levels of formal education, whenever the ‘Indians shall desire it’.

Crown – Treaty Relationship

- A treaty obligation to provide funding
- Canada is to uphold the honor of the Crown

Prior to free schooling for the masses, schools for Indians were provided as per the Numbered Treaties by the Federal Government; occurred prior to Alberta's entrance into confederation in 1905.

Slide 10 Crown – Treaty Relationship

There exists a Treaty obligation to provide funding for education in exchange for the use of lands. Canada being a successor state of Great Britain has agreed to uphold the honour of the Crown at the time of acquiring its own *Constitution Act* (1982). Canada provided schools to Indigenous Peoples since the 1860's as per the treaty provisions and obligations. Schooling of Indigenous Peoples was in place prior to the widespread free school movement for all Canadians.

Constitution Act 1982

- Section 35 (1) and (2) set out the protections of the Aboriginal peoples under Canada's highest law.
- "The existing Aboriginal and treaty rights of the Aboriginal peoples (Indian, Inuit and Métis peoples) of Canada are hereby recognized and affirmed."

Slide 11 & 12 Constitution Act 1982

Section 35 (1) and (2) set out the protections of the Aboriginal peoples under Canada's highest law.

“The existing Aboriginal and treaty rights of the Aboriginal peoples (Indian, Inuit and Métis peoples) of Canada are hereby recognized and affirmed.” This means that all the inherent rights and Treaty entitlements possessed by Indigenous Peoples are constitutionally protected rights. This includes the inherent right to education and Treaty entitlements.

Suggested Time:
45 Minutes

Materials:

1. Seven blankets
2. Scripts
3. Scrolls



Slide 13 **Blanket Activity** – see script

Set up the blankets on the floor and ask for a volunteer to be the European. Invite all participants to step onto the blankets as you read the script. Step by step instructions are included in the script.

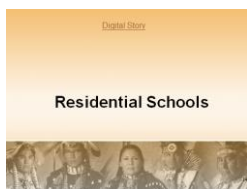
Debrief the activity: use flip chart paper and pens. Questions for the facilitator are included in the script.

Health Break: 15 minutes

C. Context

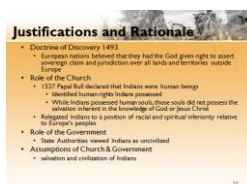
Slide 15 **Residential Schools**

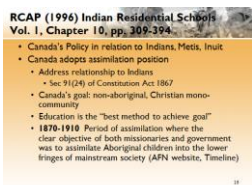
There is a hyperlink on this slide to a digital story. This story is intended to be the opener for this section of RS. It includes an introduction and her story of being the daughter of an RS survivor. Ask participants to listen to the story and listen for details provided about one RS located in north eastern Alberta.



Slide 16 **Justifications and Rationale**

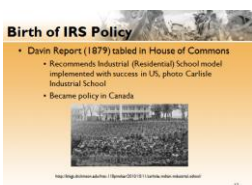
This slide provides the historical justification of the suppression of Indigenous Peoples in the colonies of European countries who set out to acquire new territories for their benefit. The colonial governments established in the new territories followed this line of thought in relation to Indigenous Peoples. The churches acted as agents of the state to bring into line the Indigenous Peoples through a missionary purpose.





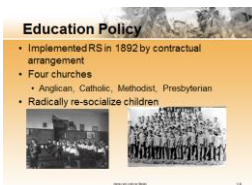
Slide 17 Residential Schools

The contents of the following slides are taken from the report, RCAP (1996) Vol. 1, Chapter 10, pp. 309-394.



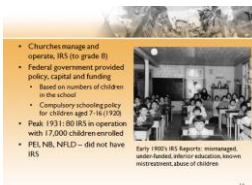
Slide 18 Birth of RS Policy

Davin Report (1879) tabled in House of Commons
 Recommends Industrial (Residential) School model
 implemented with success in US
 This became policy in Canada



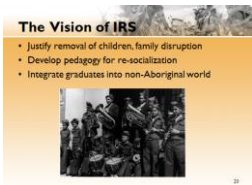
Slide 19 Education policy

Implemented RS in 1892 by contractual arrangement with
 Four churches: Anglican, Catholic, Methodist, Presbyterian
 The goal was to radically re-socialize children



Slide 20 Education policy continued

- Churches manage and operate, RS (to grade 8)
- Federal government provided policy, capital and funding
- Based on numbers of children in the school
- Compulsory schooling policy for children aged 7-16 (1920)
- Peak 1931: 80 RS in operation with 17,000 children enrolled
- PEI, NB, Nfld – did not have IRS
- Early 1900's RS Reports: mismanaged, under-funded, inferior education, known mistreatment, abuse of children



Slide 21 The Vision of RS

- Justify removal of children, family disruption
- Develop pedagogy for re-socialization
- Integrate graduates into non-Aboriginal world

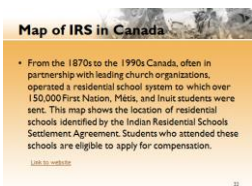


Slide 22 Justification: Emancipate Children

Play: Video clip

Show Sample curriculum

- Progress
 - 'unfit' parents, separation necessary
 - Dis-establishing communities via assimilation
 - Curriculum web
 - 1/2 day religious study, reading, arithmetic: [sample curriculum](#)
 - 1/2 day of work
 - Field work for boys
 - Housekeeping for girls
 - Subservient, submissive, Obedient



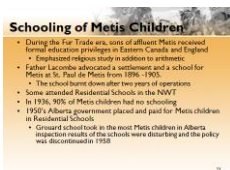
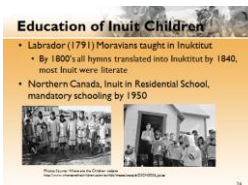
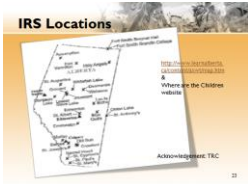
Slide 23 Map of RS in Canada

This page has a hyperlink to a map of Canada depicting locations of RS. This link url address is:

http://www.myrobust.com/websites/trcinstitution/File/pdfs/2039_T&R_map_nov2011_final.pdf

Slide 24 RS Locations

View location of residential schools in Alberta. Are there any RS close to your school division?



Where are the Children website

Slide 25 Education of Inuit Children

Labrador (1791) Moravians taught in Inuktitut
By 1800's all hymns translated into Inuktitut, as a result, by 1840, most Inuit were literate
Northern Canada, Inuit in Residential School, mandatory schooling by 1950.

Fatty Legs, an Inuit story:

<http://empoweringthespirit.ca/fatty-legs-webinar-series/>

Use link activities

Fatty Legs, read aloud, small group

Curriculum link: Aboriginal Studies 20, page 175

Slide 26 Schooling of Metis Children

During the Fur Trade era, sons of affluent Metis received formal education privileges in Eastern Canada and England
Father Lacombe advocated a settlement and a school for Metis at St. Paul de Metis from 1896 -1905.

The school burnt down after two years of operations

Some attended Residential Schools in the NWT

In 1936, 90% of Metis children had no schooling

1950's Alberta government placed and paid for Metis children in Residential Schools

Grouard school took in the most Metis children in Alberta
inspection results of the schools were disturbing and the policy was discontinued in 1958

http://www.attendancemarketing.com/~attmk/TRC_id/ResSchoolHistory_2012_02_24_Webposting.pdf (p65-70)


Slide 27 Impacts on Metis Children

“As is the case with many aspects of the residential school story, there is still much to be learned about the experience of Metis people in the residential schools. In particular, there is more to be learned about the degree to which their

Impacts on Metis Children

- "As is the case with many aspects of the residential school story, there is still much to be learned about the experience of Metis people in the residential schools. In particular, there is more to be learned about the degree to which their experiences, and the legacy of those experiences, differ from those of First Nations and Inuit students." (TRC, 2002, p. 69)

http://www.wherethechildren.ca/nd/wh01p_15.html



28

experiences, and the legacy of those experiences, differ from those of First Nations and Inuit students." (TRC, 2002, p. 69)

<http://wherethechildren.ca/en/resources/#507>

Goffman's Total Institutions

- Analyzed institutional practices employed to bring about psychosocial effects in target groups
 - did not study RS
 - Homes for the aged, asylums, private boarding schools, monasteries, prisons, concentration camps
 - 'walled off' from world at large
- Enforced and maintained an extreme power disparity between inmate population and smaller supervisory staff
- "In our society, they are the forcing houses for changing persons; each is a natural experiment of what can be done to the self."

29

Slide 28 Goffman's Total Institutions

- Analyzed institutional practices employed to bring about psychosocial effects in target groups
- did not study RS
- Homes for the aged, asylums, private boarding schools, monasteries, prisons, concentration camps
- 'walled off' from world at large
- Enforced and maintained an extreme power disparity between inmate population and smaller supervisory staff
- "In our society, they are the forcing houses for changing persons; each is a natural experiment of what can be done to the self."

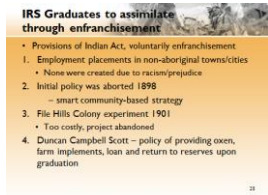
Institutionalization

- The recruit comes into the establishment with a conception of himself
- Begins a series of abasements, degradations, humiliations and profanations of self. His self is systematically, if often unintentionally mortified.
- Admission procedures
 - Stripped of his possessions
 - Replacements made by the establishment
 - Standard issue, clearly marked, periodic searches, confiscations, property dispossession
- Sequential scheduling of the individual's roles – role dispossession

27

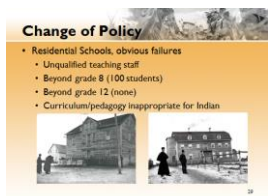
Slide 29 Institutionalization

- The recruit comes into the establishment with a conception of himself
- Begins a series of abasements, degradations, humiliations and profanations of self. His self is systematically, if often unintentionally mortified.
- Admission procedures
- Stripped of his possessions
- Replacements made by the establishment
- Standard issue, clearly marked, periodic searches, confiscations, property dispossession
- Sequential scheduling of the individual's roles – role dispossession



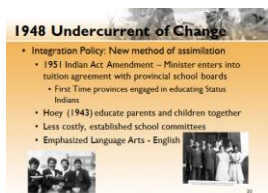
Slide 30 **RS Graduates to assimilate through enfranchisement**

- Provisions of Indian Act, voluntarily enfranchisement
- 1. Employment placements in non-aboriginal towns/cities
 - None were created due to racism/prejudice
- 2. Initial policy was aborted 1898
 - smart community-based strategy
- 3. File Hills Colony experiment 1901
 - Too costly, project abandoned
- 4. Duncan Campbell Scott – policy of providing oxen, farm implements, loan and return to reserves upon graduation



Slide 31 **Change of Policy**

- Residential Schools, obvious failures
 - Unqualified teaching staff
 - Beyond grade 8 (100 students)
 - Beyond grade 12 (none)
 - Curriculum/pedagogy inappropriate for Indian

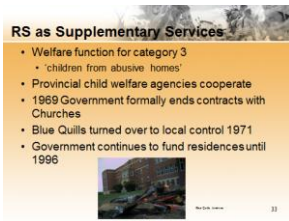


Slide 32 **1948 Undercurrent of Change**

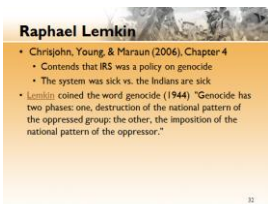
- Integration Policy: New method of assimilation
 - 1951 Indian Act Amendment – Minister enters into tuition agreement with provincial school boards
 - First Time provinces engaged in educating Status Indians
 - Hoey (1943) educate parents and children together
 - Less costly, established school committees
 - Emphasized Language Arts - English

Slide 33 **RS as Supplementary Service**

- Welfare function for category 3
 - ‘children from abusive homes’
- Provincial child welfare agencies cooperate



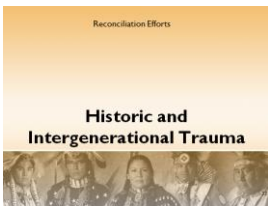
- 1969 Government formally ends contracts with Churches
- Blue Quills turned over to local control 1971
- Government continues to fund residences until 1996



Slide 34 Raphael Lemkin

Chrisjohn, Young, & Maraun (2006), Chapter 4
 Contends that IRS was a policy on genocide
 The system was sick vs. the Indians are sick

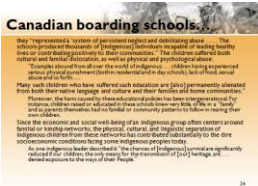
Lemkin coined the word genocide (1944) "Genocide has two phases: one, destruction of the national pattern of the oppressed group: the other, the imposition of the national pattern of the oppressor."



Slide 35 Historical and Intergenerational Trauma

Slide 36 Canadian Boarding Schools

they "represented a 'system of persistent neglect and debilitating abuse The schools produced thousands of [indigenous] individuals incapable of leading healthy lives or contributing positively to their communities.'" The children



suffered both cultural and familial dislocation, as well as physical and psychological abuse:

“Examples abound from all over the world of indigenous . . . children having experienced serious physical punishment (both in residential and in day schools), lack of food, sexual abuse and so forth....

Many such children who have suffered such education are [also] permanently alienated from both their native language and culture and their families and home communities.”

Moreover, the harm caused by these educational policies has been intergenerational. For instance, children raised or educated in these schools knew very little of life in a “family” and as parents themselves had no familial or community patterns to follow in rearing their own children.

Since the economic and social well-being of an indigenous group often centers around familial or kinship networks, the physical, cultural, and linguistic separation of indigenous children from these networks has contributed substantially to the dire socioeconomic conditions facing some indigenous peoples today.

As one indigenous leader described it “the chances of [indigenous] survival are significantly reduced if our children, the only means for the transmission of [our] heritage, are . . . denied exposure to the ways of their People.”



Slide 37 IRS Impacts: Historic Trauma

- Loss of family
 - Abandonment & Alienation
 - Break down of family system; Parenting roles
- Loss of tradition, language, culture
- Sub-oppression or Internalized Oppression
 - Form of self-hate (abuses, p, m, e, s)
 - Not wanting to see others succeed or do better
 - lateral violence, passive-aggressive
- Intergenerational impacts
- See ‘Walking Together’ On-Line Resource: Healing Historical Trauma Section

http://www.learnalberta.ca/content/aswt/#/healing_historical_trauma/respecting_wisdom/sykes_powderface_chi_niki_first_nation

Slide 38 Chart of Intergenerational Issues



Aboriginal people have been harmed in various way

Emotionally- inability to express feeling/emotions: inability to express feel/ love: difficulty with relationships/intimacy (partners, children) –distant/ enmeshed

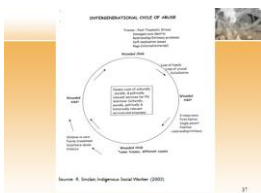
Mentally- independent thinking, problem solving not taught: feeling dumb or ill-prepared due lack of knowledge of sexuality, relationships, parenting, the social world

Physically- includes experiencing and witnessing: results in behavioral problems, poor self- image, reduced capacity for emotionally, internalized and externalized rage

Spiritually- conflict over teachings that conflict with home beliefs: shame confusion at a deep spiritual level

Slide 39 Chart of Intergenerational Cycles of Abuse

Trauma- post traumatic stress- Cycle of” woundedness”



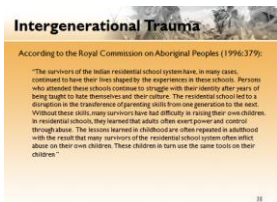
Causes attributed to lack of culturally, socially and politically relevant services for First Nations

Solutions: culturally, socially, politically and historically relevant services and programs.

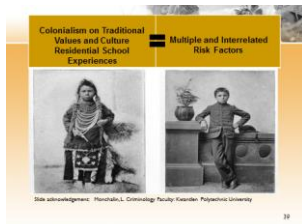
Slide 40 Intergenerational Trauma

Definition from the RCAP

“The survivors of the Indian residential school system have, in many cases, continued to have their lives shaped by the experiences in these schools. Persons who attended these schools continue to struggle with their identity after years of being taught to hate themselves and their culture. The residential school led to a disruption in the transference of parenting skills from one generation to the next. Without these skills, many survivors have had difficulty in raising their own children. In residential schools, they learned that adults often exert power and control through abuse. The lessons learned in childhood are often repeated in adulthood with the result that many survivors of the residential school system often inflict abuse on their own children. These children in turn use the same tools on their children ”



Slide 41 Colonialism on Traditional values and Culture



Residential School Experiences + Multiple and Interrelated Risk factors

Before and after images of Thomas Moore when admitted to Regina Industrial School 1897

(Library and Archives Canada, C-002474)

Slide 42 Aboriginal Peoples' Risk Factors Related to Crime

- Charts shows Individual and Social factors contributing to Crime
- Individual – Interpersonal skills, Cognitive Skills, Substance Misuse, Mental Health
- Social Factors – Families, Employment and education, Social Networks, Community

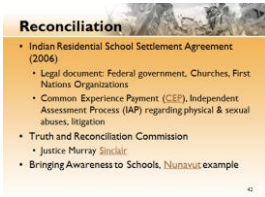
Individual Factors	Environmental Risks
<ul style="list-style-type: none"> • Poor Self-Management • Social Skill Deficits • Aggression 	<ul style="list-style-type: none"> • Families • Acculturation and Losing Meaning (regret and doubt) • Lack of Pro-Social Skills • Family Violence and Crime • Employment, Unemployment and Educational Factors
Cognitive Skills	Employment and Education
<ul style="list-style-type: none"> • Limited Cognitive Abilities (including Poor Academic Performance) 	<ul style="list-style-type: none"> • Academic Failure • Dropping out of School • Unemployment
Substance Misuse	Social Networks
<ul style="list-style-type: none"> • Addictions to Alcohol • Addictions to Drugs 	<ul style="list-style-type: none"> • Delinquency/Offence • Gang Membership • Peer Influence • Limited Connections and Support • Limited Cultural Identity and Role • Community
Mental Health	Community
<ul style="list-style-type: none"> • Poor Mental Health and Health Related Issues that go Unreported • Posttrauma 	<ul style="list-style-type: none"> • Community High Unemployment • Lack of Cultural Identity • Exacerbated Trauma and Post-Traumatic Conditions • High Residential Mobility • Limited Connections and Support • Racism and Discrimination

Slide 43 Apologies and Reconciliation

- United Church (1986 and 1998)
- Oblates of Mary Immaculate (1991); Roman Catholic (2009)
- Anglican (1993)
- Presbyterian (1994)
- Statement of Reconciliation (1998)
- RCMP (2004)
- Prime Minister [Harper](#) (2008)

Apologies and Reconciliation
<ul style="list-style-type: none"> • United Church (1986 and 1998) • Oblates of Mary Immaculate (1991); Roman Catholic (2009) • Anglican (1993) • Presbyterian (1994) • Statement of Reconciliation (1998) • RCMP (2004) • Prime Minister Harper (2008)

Play clip of Government of Canada apology



Slide 44 Reconciliation

There are 3 clips in this slide to play for participants.

- Indian Residential School Settlement Agreement (2006)
 - Legal document: Federal government, Churches, First Nations Organizations
 - Common Experience Payment ([CEP](#)), Independent Assessment Process (IAP) regarding physical & sexual abuses, litigation
- Truth and Reconciliation Commission
 - Justice Murray [Sinclair](#)
- Bringing Awareness to Schools, [Nunavut](#) example



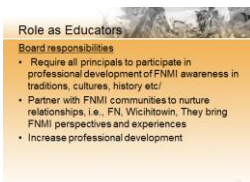
Slide 45 Dialogue : Reconciliation

This is an activity for the participants to explore the topics for dialogue: This may be done in groups of two or more, depending on group size.

How will you further the process of reconciliation in your school?

Select one of these areas of dialogue:

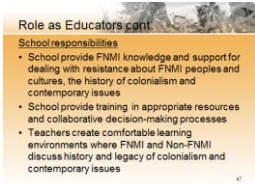
- Awareness of Indigenous Identity
- School Climate for Parent/Community Engagement
- Curriculum
- Teacher Attitudes and Awareness



Slide 46 & 47 Role as Educators

Board responsibilities

- Require all principals to participate in professional development of FNMI awareness in traditions, cultures, history etc.
- Partner with FNMI communities to nurture relationships, i.e., FN, Wicahitowin, They bring FNMI



- perspectives and experiences
- Increase professional development

School responsibilities

- School provide FNMI knowledge and support for dealing with resistance about FNMI peoples and cultures, the history of colonialism and contemporary issues
- School provide training in appropriate resources and collaborative decision-making processes
- Teachers create comfortable learning environments where FNMI and Non-FNMI discuss history and legacy of colonialism and contemporary issues

Conclusion

Slide 48 Final Reflection Circle

This circle exercise provides participants with the opportunity to de-brief and make a personal connection

What is the most important or key idea from the workshop that you are leaving with today?



Slide 49 References



Slide 50 References continued

References Continued

Hearings Before the Subcomm. on Indian Affairs and Public Lands of the House Comm. on Interior and Insular Affairs, 95th Cong. 191-92 (1978), quoted in *Mississippi Band of Choctaw Indians v. Holyfield*, 490 U.S. 30, 34-35 (1989), cited in *The Past Never Vanishes*, at 32.

Glossary of Terms

Aboriginal people or aboriginal: includes Métis, Inuit and First Nations, regardless of where they live in Canada and regardless of whether they are "registered" under the *Indian Act* of Canada.

Assimilation: the social process of absorbing one cultural group into another.

historic trauma: is a cluster of traumatic events that operate as a causal factor in a variety of maladaptive social and behavioral patterns. Hidden collective memories of trauma or a collective non-remembering is passed from generation to generation, just as the maladaptive social and behavioral patterns that are symptoms of many social disorders. Or - is a cumulative emotional and psychological wounding across generations resulting from massive tragedies.

Indian Act: Canadian federal legislation, consolidated and passed in 1876, and amended several times since. It set out certain federal government obligations and regulates the management of Indian reserve lands, Indian moneys and other resources.

Indigenous: "Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems."

integration: "'Integration,' meaning, 'full participation in the social and economic life in Canada' was the order of the day. However, such integration was conceivable by the Hawthorne Committee only within mainstream concepts of person and society, rights and fairness, and principles of justice, along with the values that underpin them. Integration actually meant hierarchical pluralism, in which a pluralistic model of social, governmental, economic, and cultural organization systematically reduced First Nations communities to dysfunctional dependency. Nonetheless the Hawthorne Committee did question at least once whether the DIAND position on integration was actually a thinly disguised effort at assimilation:

This philosophy however displays several flaws or omissions and ambiguities. The government's policy on the preservation of Indian languages and cultural traditions for example, is not clear. As a general rule, they are not assigned much importance. This makes it difficult to distinguish between a policy of integration and a policy of assimilation, which allows the loss of basic cultural values of the integrated ethnic group."

intergenerational impacts: the effects of sexual and physical abuse that were passed on to the children, grandchildren and great-grandchildren of Aboriginal people who attended the Residential School System.

intergenerational survivors: means children, grandchildren or great grandchildren of Survivors. While they did not attend Residential Schools themselves, many suffered similarly at the hands of their ancestors, who passed on the abuses they suffered in the Residential School System.

residential schools: the residential school system in Canada attended by Aboriginal students. This may include industrial schools, boarding schools, homes for students, hostels, billets, residential schools, residential schools with a majority of day students or a combination of any of the above.

Royal Commission on Aboriginal Peoples (RCAP): The Royal Commission on Aboriginal Peoples was established in 1991 to examine the history of the relationship between Canada and Aboriginal Peoples, and to make recommendations for renewed relations. Four Aboriginal and three non-Aboriginal commissioners were appointed to investigate the issues and advise the government on their findings. Their findings were published in 1996 in the five-volume Report of the Royal Commission on Aboriginal Peoples.

survivor: means an Aboriginal person who attended and survived the Residential School System.

treaty: defines the relationship between two or more nations.

References/Further Reading

Kainai Board of Education. (2005). *Peoples and Cultural Change*. Aboriginal Studies 20. Mount Royal, QC: Duval House Publishing. p. 175.

The Truth and Reconciliation Commission of Canada. (2012). *They Came for the Children: Canada, Aboriginal Peoples, and Residential Schools*. Winnipeg, MB. http://www.attendancemarketing.com/~attmk/TRC_jd/ResSchoolHistory_2012_02_24_Webposting.pdf

